RELIGIOUS INFORMER,
and Free-will-Baptist Register.

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Religious Intelligence.

FOR THE INFORMER.

Extract of a letter to the Editor from Eld. John Norton, Jr. dated at Richmond, N. Y. March 14th, 1822.

Dear Brother,

I think myself happy, that I am thus permitted to write to you again.

I have good tidings to send to you. God is carrying on his begun work in these regions. Christ yet has power on earth to forgive sins. It is glorious times indeed, converts are multiplied, and days of baptising and days of rejoicing are frequent. This work begun in the town of Bristol, in the adjacent town to which I live, it being a remote part of the town, noted for vice and wickedness. I commenced preaching in the settlement about the first of September last. Though little attention at first, yet soon the word proved to be like as fire and a hammer, that breaks the flinty heart in pieces. Sinners began to cry for mercy, and those that were down by the cold streams of Babylon began to sing some of the songs of Zion; and although it is winter, we can adopt the language of the spouse, "*For lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land.* Scarce a house in the settlement but what is become a house of prayer, which for years before was destitute. I still continued preaching in the place, together with some other gifts, and the 24th of Feb. 1822, I thought proper to plant a church in that place. They appear to be as loving a band of brethren as ever I saw. Some have been added since, and the work is still progressing. The harvest truly is

great and laborers are few: therefore pray ye the Lord of the harvest, that he would send forth more laborers.

This from your unworthy brother,

JOHN NORTON, JUN.

FOR THE INFORMER.

Copy of a letter to the Editor from Elder Elisha Collins, dated at Florence, Ohio, March 20th, 1822.

Very Dear Brother,

Permit me (though a stranger) to give you some account of my travels in this region. I left home in Covington, Gennessee Co. N. Y. the 20th of September last. I steered a south course as far as Ishua, about 50 miles. From thence west, preaching Jesus as I went. I attended one General-Meeting of the Christian brethren, and had a heavenly time. From thence (in company with Br. Rolfe, who improves in public) towards Ohio. I came to the church in Harrisville the 29th of Oct. found the brethren scattered like sheep upon the mountainns. They had not been together for more than a year. I visited them individually, got them to agree to meet together, accordingly the most of them met. After looking to God by earnest prayer, the brethren proceeded to try to remove their difficulties, and, blessed be God, the heavenly confessing and forgiving spirit came down, and they agreed to resume their travel.

I broke bread to them on the Lord's day following and departed on the morrow. From thence I went to the church in Mylan. This church, as well as that in Harrisville, were constituted by Elder N. Hinkley about three years ago. The brethren here had neglected their travel for a long time; but, through the mercy of God, they are now trying to live. I have broke bread to them once and continue to travel around this country.

I have baptized 9 since I left home, constituted one church, have broken bread 3 times, and attended somewhere between 150 and 200 meetings. There is not another ordained preacher of the free baptist in this part of the state. The goings of the Lord in the top of the Mulberry trees begin to be heard in this region, & there is a sound of rain. The groans of the wounded and the songs of the delivered begin to be heard. Bless the Lord, O my soul. O! Brother, pray for us. O! come over and help us.

I subscribe myself your brother in gospel bonds.

ELISHA COLLINS.

FOR THE INFORMER.

Copy of a letter to the Editor from Brother George G. Russell, dated at Hallowel, Me. April 10th, 1822.

Dear Brother,

I embrace a few moments to inform you, that the Lord is pouring out his spirit in Gardiner. The blind are made to see, the deaf to hear, the dead are raised to life, in a spiritual sense. It makes me rejoice to see children rejoice, backsliders taking words in their mouths and returning to the Lord, and converts multiplying. Tho' I feel to mourn and weep with the wounded, broken-hearted sinner, yet blessed be God, the spring is come, the time of the singing of birds, and the voice of the Turtle is heard once more in these regions. I saw 7 baptized by a Methodist brother, and 5 others the same evening repaired to the water, esteeming it their duty and privilege to be buried with their Lord and Master. According to the best information, over 20 have been hopefully converted in 3 or 4 weeks, and thanks to God, the work is still going on, & may it continue until the wounds of Zion be heal'd, all party names and sects be lost in the name and nature of the blessed Jesus, until the whole earth becomes obedient to the faith, and the kingdoms of this world become the kingdom of our Lord. I understand that Woolwich, Lincolnville, and some other places in these eastern regions have showers of divine grace poured upon them.

I subscribe myself a sincere, but unworthy soldier of the blessed Redeemer.

GEORGE G. RUSSELL.

FOR THE INFORMER.

Extract of a letter to the Editor, from Br. John Hinkley, dated at Georgetown, Me. March 10th, 1822.

Dear Brother,

The work of God has been progressing among us since September last, and 26 have been added to the church of Christ, which now consists of 93 Members. Br. John Linnon, of our society, was ordained as a preacher among us in November last.

JOHN HINKLEY.

From the Evan. Monitor.

A correspondent at Wallingford Vt. date, March 14, after mentioning the work of grace which has prevailed there, writes, "Twenty-five have been admitted to communion; and ten or twelve will probably join soon. Great harmony and unanimi-

ty prevail in the church A general spirit of prayer has lately appeared among the friends of Zion; and the hope is indulged that God is about to return and cause his face to shine upon us."

Another at Addison, dated March 19, writes, "A work of divine grace has been displayed upon the hearts of a goodly number, for months past at Moriah, N. Y. I am not prepared to state the number who have hopefully experienced a change of heart. Some Christians are charitable for between 40 and 50.

May the God of all grace continue to display his saving power among them, bring many to accept the great salvation and make glad the hearts of his people.

At Crown Point are recent appearances of the commencement of a good work."

The following pleasing intelligence is communicated from Highgate, March 20. "The Lord has visited Highgate, for some months past, with the special operations of his Spirit. As early as June last there were several instances of seriousness in different parts of the town. During the summer and autumn several were added to the church. Since that time the attention has increased, and the work continues without any very sensible abatement. Thirty-three have been added to the Congregational church; two are propounded. More than this number have been added to the Methodist society in this place. This is the Lord's work—may we all have hearts to pray for its continuance.

For two weeks past there have been promising appearances in Swanton. Christians are engaged, religious meetings are increasing, and many sinners appear solemn.'

From Bridport we learn, that there have been about 100 hopeful converts during the last religious attention there, and that 94 have joined the congregational church, 40 the Baptist, and a few the Methodists. Many of these are heads of families, have commenced family prayer, and lead in the devotions at conferences and praying meetings.

A correspondent at Brookfield, 2d inst. writes, "The work of reformation still progresses gloriously at Randolph; and we have some very favorable appearances among us in Brookfield."

"Let Zion and her sons rejoice."

From the Rel. Intelligencer.

In several places which we before mentioned, The Lord is still carrying on his work of saving mercy. We have been informed during the past week, that the revival in Litchfield, which has been continued since early in the last fall, is still progressing with as much power as at any time.

In Suffield the work is going on, and has extended into West Suffield, where there are about 20 hopeful subjects of grace, and many who are in distress for the salvation of their souls. In Sheffield, Ms. more than one hundred consider themselves as brands plucked from the burning since the revival commenced, and are viewed by Christians as monuments of mercy. Among these are persons of the first standing in society, and of all ages from the child of 10 years to the man of 70. There is scarcely a town in the populous county of Berkshire, where there is not a revival of religion.

There is quite a revival in several of the congregations in the city of New-York, and the prospect is considered greater at this time in that great city than at any former period. A correspondent at Sag Harbor, L. I. says, "The mercy and grace of God are still displayed among us. The attention is considered as great as it has been for two months past, during which time between 40 and 50 are mentioned as the hopeful subjects of God's renewing and sanctifying grace."

FOR THE INFORMER.

Extract of a letter from Elder Hermon Jenkins to the Editor, dated Bethany, N. Y. March 22, 1822.

Brother Chase,

I have a few lines to write to inform you of the work of God, recently broke out in the west part of Batavia, and the east part of Pembroke, N. Y. Elder Parmenter appears to have been the principal instrument, by which this work has originated. It commenced the first of last winter, and appears to be solemn and glorious. Elder Crocher and myself baptized five last Sabbath, and it was a solemn time indeed. All glory to God.

FOR THE INFORMER.

Copy of a letter to the Editor, from Br. Nathaniel Jones, dated at Northfield, Vermont, March 29th, 1822.

Brother Chase,

I have hitherto been let from communicating to you of the Strafford Q. M. in January last, however I would now in-

form you, that it was holden at Corinth, on the 19th and 20th of January. The good Lord favored us with very agreeable weather for the season, and with his heavenly presence through the meeting. Two brethren came forward in the Elder's Conference, and related their experience and call to Public Testimony, viz. Br. Ziba Pope of Randolph, and Br. Sylvanus Robinson of Northfield, to the general satisfaction of the Conference. The former received ordination on the 2d day of the Meeting at Corinth; the latter the Lord's day following said meeting at Northfield, by a council appointed for that purpose. The next Q. M. is to be holden at East Randolph, on the Saturday following the 3d Wednesday in May next. Elders' Conference the day before at the Baptist Meeting-House in the East Village, at which time and place the members of the Conference are solicited to attend.

NATH'L JONES, *Clerk.*

FOR THE INFORMER.

Copy of a letter to the Editor, from Elder Calvin Huntley, dated at Duxbury, Vt. April 4th, 1822.

Dear Brother in tribulation,

One year has expired since I became acquainted with you, through the medium of your Informer. Previous to that time, little did I think there was so many brethren, in the connection, to which I belong. The glorious revivals of God's work in different parts of the union, which intelligence has been coveyed through the Informer, has been like refreshing showers upon the tender grass. Happy am I to behold the good order and union, that prevails through the Free-will connection. Although in this place, at present, it appears to be a low time of religion among the brethren; yet by no means discouraging. For the trial of our faith is more precious than gold. I believe what God has promised, he will fulfil, and he has promised, "*All things shall work together for good to them that love God.*" Therefore the brethren in different parts of the union, may rest assured, that there is many scattered upon the Green Mountains in Vermont, that will meet them by and by, where parting will be no more. Farewell.

CALVIN HUNTLEY.

FOR THE INFORMER.

Extract of a letter from Brother David Marks to the Editor, dated Eaton, N. Y. March 11, 1822.

Dear Brother Chase,

I have the priviledge of informing you, that the reformation contiues in these regions. Yesterday I arrived at Brookfield, where I met several hundred people, who gladly received me. I found that a number

had experienced a hope in Christ since I was there before. 20 have professed religion within five or six months past, and about 50 are now seeking the Lord. This evening 25 promised, by giving me their hand, that they would seek the Lord, the most of whom kneeled to be prayed for. The work truly appears prosperous. The solitary places now begin to break forth into singing.

A revival of religion has taken place in Canajoharrie, where I am informed about 20 have been baptized within a few months past.

Twenty persons have been baptized in Eaton, and a number more are seeking Jesus sorrowing.

I am now on my way to the State of Pensylvania.

I remain yours in the gospel,
David Marks.

Copy of a letter to the Editor, from Elder Joseph White, Dated at Gloucester, R. I. April 15th, 1822.

Dear Brother,

I embrace this opportuni- to inform thee of the prosperity of Zion in this place. The banner of the cross is unfurled in this our happy land. God has drove out the heathen before our forefathers and given us a goodly heritage; and since that time my soul rejoices to count over the mercy of God to the inhabitants of R. I. state, as well as other states. But since Elder Colby first came into this region, God has wrought wonders, not only amongst us, but amongst other denominations, and his work is spreading, and I anticipate the day, when the thousands from this state shall meet in glory to praise God and the Lamb.

The prospect with us is good, although we have some trials to endure for Christ's sake, yet the brethren are firm in the cause of God. Nothing very special has taken place with us of late. The good work of God is spreading in a number of places around us, and I rejoice that sinners are converted to God. If a soul is born again, he is my brother, let him be found in what nation or denomination he may. He is a child of God and an heir of heaven. I enjoy health and am thy brother in Christ and his Gospel. Farewell. JOSEPH WHITE.

NOTE.—Our Q. M. is to be holden the 3d Saturday and Sabbath in May next, in Smithfield. J. W.

I learn from Elder King, that the work of the Lord continues to spread in Randolph, and upwards of 100 are hopefully converted in that town.

RELIGIOUS ABSTRACTS.

The anniversary of the Tahetean Auxilliary Missionary Society was celebrated at Matavai Bay, Taheite, one of the South Sea islands, in May last. It was estimated that more than 5,000 natives were present on the occasion. Civilization & religious order are rapidly progressing here, and at Eimeo, Huaheine, Raiatea, and Ruruta. The Missionaries are very active and highly respected.

King Pomare is very active and persevering in his endeavors to extend the gospel. He lately sailed to Riavaivai, or High Island, about 400 miles S. E. of Taheite, to settle existing difficulties and give them the gospel of peace by leaving Para, a Taheitean convert, to instruct them. Soon the whole island renounced idolatry, built a church, 117 feet by 27, in which, on a certain Sabbath, nearly 1,000 natives were assembled to hear the words of eternal life from one, who is a convert from the grossest paganism.

For the astonishing moral change in these islands, let us be thankful.

A FORCIBLE APPEAL TO THE UNCONVERTED.

When the lamented Henry Obookiah was about to be received into the church in Torringford, Conn. he requested Mr. Mills to give him an opportunity to address the assembly on the occasion, which he forgot. Afterwards Henry with a broken heart, said to him, "You no let me speak, Sir—I sorry." There was no remedy. But said Mr. Mills, "What did you wish to say, Henry?" He replied, "I want to ask the people, what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready—Why they don't come to follow Christ?"

SOLEMN ACCIDENT.

By a letter from Elder Jenkins, I learn that he had been recently called to attend a funeral of a man, who was burnt to death in his own house. His name was Timothy Malason. He was in a deranged state, and was chained in a room, where the fire broke out. When the alarm was given, it was too late to save him. A part of the cripsied body was taken from the fire, and the chain remaining around his arm. He has left three small children, an aged mother, and a number of brothers and sisters to mourn on this trying occasion.

SKETCHES FROM MR. PARSONS' JOURNAL WHILE AT JERUSALEM.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before five o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction. The servant at the door informed us that he was in the church for evening prayers. Without a moments delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place where, it is supposed, stood the Cross. It is called the church of St. Constantine, and is the place to which all the bishops (five in number) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity.

After service of 30 minutes, I returned and presented my letters to Procopius. Conversation was directed to the exertions which the protestants are making to promote the diffusion of the Holy Scriptures. They replied, 'We believe the Protestants to be our friends.' In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian Consul. It is near the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament the account of our Saviour's sufferings and death.

First Sabbath in Jerusalem.—Feb. 18. At an early hour I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say, 'Cause me to know the way wherein I should walk; for I lift up my soul to thee.'

At 3 o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city the Psalmist breathed out his soul to his God and to our God. Here he wept for sinners. 'Rivers of water run down mine eyes, because they keep not thy law.' His prayers are registered in heaven, and will be had in everlasting remembrance.

Visit to the armenian patriarch.

An Armenian from Smyrna invited me to visit the principal Armenian church. It is situated near to Jaffa gate; is large, and elegantly furnished. We were conducted to the spot, where,

they say, was interred the head of John the Baptist. From the church was conducted to the apartment of the patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. I presented to him a quarto edition of the Old Testament in the Armenian language; with the request, that he would inform me if the edition be correct. He replied 'I have examined it, and approve of it as an edition without errors.' I then mentioned, that I had a few copies which I would offer, with his permission, to the pilgrims, at a cheap rate. He gave his assent, and a pilgrim present engaged to make enquiries, and to give information.

I presented to Procopius an excellent copy of the Persian Testament. Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

Visit to the holy Sepulchre.

Feb. 21.—Went to the church of the Sepulchre. The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the Grand Seignor, can enter without paying a para,—a trifle to be sure; but when multiplied by the hundred of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. —To prevent confusion, it is necessary to observe the difference between the Church of the holy Sepulchre, and the holy Sepulchre itself:—The one embracing all the apartments belonging to the different denominations of Christians; the other being only a monument erected over the tomb of our Saviour. The tomb may be called the centre of the church of the holy sepulchre, near to which may be heard the prayers of christians, in ancient Greek, in Latin, Armenian, Arabic and Syriac.

Entered the gate of the church of the holy Sepulchre amid a croud of pilgrims. The first object that attracted my attention was the Stone of unction, venerated as the spot where the body of our Lord was anointed for burial. The stone is 31 feet directly in front of the gate;—is 8 feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and after making the sign of the cross, kiss the stone.

Leaving the Stone of Unction, we were conducted to the holy Sepulchre. It is distant from the stone of unction 93 feet, under the centre of a large dome. The monument erected over

the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the other, is the holy Tomb. The outside of the monument is 29 feet in length, 18 and a half in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.

Seventy three feet from the Holy Sepulchre we came to the chapel of apparition, in which a few Catholics, were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel, we returned to the Sepulchre, and passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian Consul accompanied me to Mount Olivet. Left the City by Damascus gate, and turning eastward we passed near the cave, in which tradition says, Jeremiah wrote his lamentations 'All ye that pass by, behold, and see if there is any sorrow like unto my sorrow.' The cave is large, and is held in high veneration. Passing the north east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary; on our right the garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the dead sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime—'David went up by the ascent of Mount Olivet, and wept as he went up and had his head covered, and he went barefoot.' On the east side of it, our blessed Saviour raised Lazarus from the grave; and, on the west he endured the agony of Gethsemane. Here he beheld the city and wept over it. From this mount he was at one time conducted to Jersalem with shoutings of 'Hosannah to the son of David;' and, at another, with 'Crucify

him, crucify him.' From this spot he gave his last commission, 'Go into all the world and preach the gospel' and then ascended, and set down on the right hand of the Majesty on high.

The Pool of Siloam.

Descended the Mount of Olives, we passed into the valley of Jehoshaphat, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directed our course southward, we came to the tree, where *it is said*, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall to prevent the injuries it would receive from pilgrims.

Mount Zion.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction, 'Mount Zion shall be plowed like a field.' On the summit is a mosque, erected over the tombs of David and of the kings of Israel; and an Armenian church said to be the ruins of the horse of Caiaphas, the high priest.

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in Scripture, —'Nevertheless David took the strong hold of Zion, the same is the city of David.' At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south, the valley of the son of Hinnom, called also Tophet, and the valley of slaughter, Jer. xix. 6. Here the children of Israel caused their sons and their daughters to pass through the fire to Molech, 2 Kings xxiii. 10; and in this place, Jeremiah denounced the dreadful curse. 'Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle.'

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen to the best advantage, the site of Solomon's temple, the mount of Olives and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, 'Beautiful for situation, the joy of the whole earth, is Mount Zion' Returned to the city at sunset.

26. A Greek priest requested me to aid him in the study of the English language. This will give me an opportunity to institute many important inquiries, and to obtain valuable information.

[*To be continued.*]

FROM THE RELIGIOUS MAGAZINE.

A HARD QUESTION ANSWERED.

Can a moral agent choose that which he does not love or that which is directly contrary to his nature?

I believe it is admitted by all who believe either in present, or future rewards and punishments; that Adam was made a moral agent, and under law to God; and accountable to him for all his thoughts, words, and actions. And if this was the case, he must be made capable of virtue or vices, holiness or sin, obedience or disobedience, and, of course, a subject of rewards or punishments, according as he obeyed, or disobeyed God. And in fact, I can see no other ground upon which he could be held responsible; any more than the brutes, which are invariably governed by a law of instinct, suited to each species, according to their several natures and uses, in their different grades, in the chain of creation; from which law, they cannot willingly err.

2. If it be admitted, that Adam was made a moral agent, it must also be admitted, that he was made a *holy one*, for nothing could come out of the hands of God, that was unholy, or unclean. Man was made by divine counsel. See Gen. i. 26. "And God said, let us make man in our image, after our likeness;" v. 27. "So God created man in his own image; in the image of God created he him." It would be blasphemous to suppose, that God could be the author of sin, or that his holiness should decree it, or, in his holy council foreordain that it should absolutely come to pass.

3 Now if we admit that sin is contrary to holiness, and that Adam being made a moral agent in the image of God, did, of his own choice, sin against God; then we must acknowledge, that one moral agent did choose that which was contrary to his nature and that which in his holy capacity, it must have been as impossible for him to love, as it is for the most abandoned sinner, to love and delight in the perfections of God.

4. All allow that the fall of Adam did not consist in a loss of his moral powers, but that he retained the same intellects, after his transgression, that he did before, only by sin became depraved, or by yielding to the temptation of satan, partook of a carnal mind which was enmity with God; and so lost communion with his maker, and plunged himself in a labyrinth of woe and misery.

5. All Christians allow that God did not leave men to perish in this deplorable condition without a remedy; but, that his benevolence, and beneficence, was such, that he even spared not his own Son, but freely gave him up for us all, to suffer the just for the unjust, that he might bring us to God. And all hold, that he abolished death; and brought life and immortality to light in the gospel; so that the ruins of the first Adam are restored in the second; and we are again thereby rendered responsible to

him. Now, if a holy Adam, being a moral agent, being tempted by satan, could choose sin, contrary to his holy nature, why may not any one of his posterity, being possessed of the same moral powers, choose holiness, contrary to their sinful nature, when grace is offered them, by the glorious gospel of Christ? and so partake of a spiritual mind, by believing in Christ; as Adam partook of a carnal mind, by believing in the serpent? Adam was cast out of paradise, by believing the serpent, and disbelieving God. And his posterity are brought into the church of the first born by believing in Christ and disbelieving the Devil. Adam acted from a hope of being more wise. He knew nothing of the bitter effects of sin, until he made the experiment by partaking of the forbidden fruit. So we know nothing of the sweets of redeeming love, until we make the experiment by believing the gospel and partaking of the bread of life.

When Adam had eaten of the forbidden fruit, his eyes were opened. He then began to see and feel the bitter effects of sin. So we by hearing the charming sound of the gospel, are inspired with a hope of being made holy, and everlastingly happy; and feeling the bitter effects of sin, we act from that hope; but our eyes are never opened to see the beauties of Christ, and the excellencies of religion, until by faith we lay hold on Christ; and partake of the divine nature. Hence we see the propriety of the saying of the pious Psalmist. "O taste and see that the Lord is good; blessed is the man that trusteth in him." If therefore Adam being a moral agent, being inspired with a false hope by a mere infatuation of the Devil, could choose to sin, which was contrary to his holy nature; much more, may those of his posterity, who feel the awful consequence of sin, being inspired with a true hope, by the repeated calls of God, and the glorious promises of the gospel: lay hold of the hope set before them; and partake of the grace of God, contrary to their sinful nature.

FOR THE INFORMER.

W. C. C. No. 10.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2d. Corinthians, 4. 17.

No translation or paraphrase can any way reach the astonishing beauty and energy of the original. This is easily seen by the labor of words. A far more exceeding and eternal weight of glory! The labor of the apostle seems equally to shew, that he fell far short of a full and perfect description. When he had gone as far as words could carry him, his imagination seems to reach and stretch forward for something still beyond. But let us consider the passage in its several parts.—And speak,

1. Of our light afflictions.
2. The shortness of them.
3. The eternal weight of glory.

1. The apostle calls our afflictions light. To us this expression will apply with peculiar force. They are light, vastly so, in comparison of what primitive christians have endured. May not individuals consider their's light, when compared with many of their acquaintance? They are light when put in the balance with the great grace, the gospel affords for strength and comfort under them. And especially light, when set off against all the blessings of the new covenant, and particularly the eternal weight of glory to be bestowed on the conquering soldiers of Christ. By such a view of the subject, we shall see, that to attempt to ballance our afflictions by our blessings, will be as vain and useless as it would to put a floating atom in the scale with a ponderous mountain, or a single grain of sand with the vast system we inhabit. And shall afflictions so trifling cause us to murmur against God? Shall they be suffered to inspire us with discontent? Shall they shut us out from happiness and make us miserable? Shall we refuse all the mercies of God, and purposely make ourselves unhappy, because we cannot be indulged with an uninterrupted scene of prosperity? No! let us rather triumph over them all, in view of the greatness of the eternal weight of glory, to be revealed.

But it is to be feared that many in this our day, take chastisements to be afflictions or persecution, for Christ's sake; when in reality, it is only what St. Peter calls being buffetted for their faults. I mean, such as are, "*unruly and vain talkers, and deceivers,*" such as, "*despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities,*" or their rulers, and will not submit to the laws of God nor man, which were "*made for the lawless and disobedient.*" Such must expect to receive to themselves damnation; "*for rulers are not a terror to good works, but to evil.*"

2. The shortness of our afflictions.

Our afflictions are also short in their duration; they are but for a moment. And shall momentary afflictions keep us from eternal glory! They are momentary compared to eternity! Who can tell what proportion the longest space of time we can conceive of bears with eternity? How short,

then, is the duration of our afflictions, compared with a space of no end or comprehension! Our afflictions will soon end, even if they are to be extended to the utmost bounds of human life. But they may be bounded by a much shorter duration. This may be the last conflict! Satan may never be permitted to tempt us any more! Pain, sickness, and poverty may be making their last attack! This day may terminate all the frowns and flatteries of the world, which relate to us! This hour, God may wipe away the last tear of anguish and sorrow, and say well done good and faithful servant, enter thou into the joy of thy Lord!

Then shall any grew discontented, and shrink from the battle, just on the point of victory? What want of wisdom, and what cowardice is this! We, who have stood so many attacks from the enemy, can we not stand one more? Let it never be said, that earthly soldiers fight valiantly, suffer cheerfully, and face all dangers, when others reap the honor and reward; and that those, who are fighting for an eternal weight of glory, are nevertheless cowardly, and give back from the charge in the day of battle. Christ suffered for us, and are we not willing to tread in the footsteps of a suffering Saviour! We profess an expectation, that this life, shall terminate all of our sufferings, and introduce us into a state of endless happiness; and shall we not be valiant and fight the good fight of faith? We have every thing to encourage us, and nothing to discourage. Let shame and blushing cover the face of the wretch, who will complain in the day of battle.

To be Continued.

We have the pleasure to copy several letters in this number, that contain religious intelligence, which, no doubt, will be pleasing to the lovers of Zion. No tidings can be more joyful than to hear of the increase of religion in the world. Truly it is like "*cold water to a thirsty soul.*" Several more letters are received, that cannot find a place now for want of room; but we hope before long to gratify the numerous requests of our friends, to enlarge the Informer, which will enable us to publish more extensively the accounts of revivals and other interesting subjects, which are now necessarily omitted.